

The American Friend

Old Series
Vol. LIV No. 16

August 7, 1947

New Series
Vol. XXXV No. 16

On From Richmond!

Editorial

As God Plans

James A. Coney

In High Expectation

Thomas E. Jones

Thy Disturbing Peace!

Hugh W. Maw

A Quaker Volunteer Unit

D. Elton Trueblood

As Young Friends Prepared

James Terrell

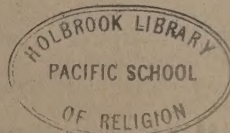
Quaker Heritage and Our World

Clarence E. Pickett

YOUNG FRIENDS CONFERENCE I

The Conference in Pictures

This is the first issue by which THE AMERICAN FRIEND will present the Young Friends Conference, held at Richmond, Indiana, July 7-13. The messages from their stirring days are inspiring reading.



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For August 17—Straight Thinking About Drinking

Ecclesiastes 10:17

Proverbs 20:1; 23:19-21, 29-35;

SOCIAL DRINKING—ASSETS AND LIABILITIES

Some time ago Dr. Robert V. Seliger, noted psychiatrist of Johns Hopkins University published a very fine analysis of Social Drinking. We give you here his suggestions.

ASSETS

1. As an ice breaker. It dissolves the cellophane around you. (At this point, I usually remark that one does not get "tight" on alcohol but instead alcohol loosens one in all types of activities from being too free and talking too much, up or down.)

2. Taste. (This asset is very questionable, for I have been told by distillers that whiskey itself has an undesirable flavor and they many times attempt to blend it to make it as little undesirable as possible. Again, some people say that a cheese sandwich and a beer taste good, and others tell me that mixed drinks containing fruit juices and other flavoring materials sometimes do not have a bad taste.)

3. An appetizer. (Medically, we feel that if an appetizer is needed there are many more potent ones than alcoholic beverages, such as vitamins, etc.)

4. As a food. (Medically, we definitely know that if one needs food values there are more recently discovered materials which have calories in a more abundant concentrated form.)

5. As a medicine. (Medically, we feel that there is no specific disease that necessitates the use of alcoholic beverage for its cure. Alcoholic beverages at this time are not needed in any form of medical treatment.)

6. An aid in producing great works of art. (Many of us medical men are not educated in arts, or are not connoisseurs, but we have been told by those who know that nearly all the important works of art have been produced without the aid of any alcoholic beverage.)

LIABILITIES

1. Every alcoholic is supposed to have been at some time earlier in his life a social drinker. Therefore, social drinking, plus their ancestry, plus early emotional hurts, plus situations, plus social pressure, may develop in

some cases, into chronic alcoholics. In other words, there is a gamble, no matter how small in some cases, that one who is a social drinker may develop chronic alcoholism, although he may become emotionally or otherwise psychiatrically sick in some other way.

2. Drunken drivers. (And here we mean not only the obviously intoxicated, staggering driver who has an accident, but the individuals who, by the taking of one or two cocktails or drinks, have an increase in their errors of precision, and also, in many cases, develop poorer coordination. These latter, when they have accidents, are not classified as drunken drivers, but the accidents definitely are the result of this social drinking.)

3. Accidents other than automobile. (a) Social drinking often ends up in horseplay with someone hurt, physically or otherwise. (b) those who "go out cold" after a few drinks, may be thrown into bed; deaths have been reported as a result of the individual being smothered by the pillow and suffocating. (Here one mentions, also, the late adolescent youth with a couple of drinks in him, who takes his best girl out, sort of goes around with a chip on his shoulder, and, when another man attempts to cut in on a dance, it results in words, a fight, and sometimes someone being hurt, even to the point of a fractured skull.)

4. Talking too much. (Most people talk too much any way, but with a few drinks some individuals talk much too much about their private, personal affairs which should only be discussed at home. Sometimes they "tell off" the boss. Here I might remark that it is always bad to "tell off" the boss.)

5. Sex indiscretions in young ladies with subsequent ruining of their lives.

6. Loss of reputation in the group level. (In especial reference to adolescents, this is caused and evidenced by one in a group reacting to a few drinks by behavior which soon results in the parents of the other young people in the group requesting that their children not go out with this individual.)

7. Expenses of social drinking. (Resulting in the breaking down of the family budget and the family getting into financial difficulties, loan company troubles, etc.)

Questions: 1. Is modern science an advocate of social drinking? 2. How

far do moral values and principles enter into the drink problem? Is that problem all social? All political? All scientific? All economic?

For August 24—Plain Facts About Honesty

20:10; 23:10, 11; Matthew 5:37.

Proverbs 3:3; 11:1, 3; 12:17-22; 14:5;

TO THINE OWN SELF BE TRUE

In the immortal words of the Bard of Avon, in Hamlet, we find one of the secrets of community and corporate life.

"This above all, to thine own self be true

And it must follow as the night the day

Thou canst not then be false to any man."

In the truest sense, honesty means being true to one's own self. On this, hang all the law and the prophets. A true and honest respect for one's own person and personality breeds respect for the person and personality of others—in all the walks, fields, exercises and relationships of life.

Jesus had something of this in mind when he appended the chief of the commandments to read, "and thy neighbor as thyself." One cannot have the proper respect and regard for his neighbors unless he has the proper respect and regard for himself and his highest potentialities and purposes.

Falsity, whether in word or deed, to one's neighbors arises from a false conception of one's own self and from a self-deception. One never tries to deceive others unless he has first deceived himself into believing "he can get by with it." The admonition of St. Paul in his letter to the Galatians is well meant for our time, "Be not deceived, God is not mocked."

Lives of individuals and groups are continually being "fouled up" because of self-deception. Such self-deception puts a low value upon the realities and verities of life and when life becomes cheap "anything goes."

One of the prevalent self-deceptions is to try to ignore present and immediate situations while one waxes eloquent and indignant about situations with which one has no immediate relation or responsibility. We in the North wax indignantly eloquent about the "poll tax" or the "share croppers" in the South, and to all intents and purposes forget the slums and housing problems of our own cities and communities. Honestly facing the facts would set us about seeking a solution of our own immediate and local problems—this not in any way to deaden our sensibilities to the pressing problems in other areas. We only deceive

(Continued on page 315)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$2.00 per Year

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

Old Series
Vol. LIV No. 16

August 7, 1947

New Series
Vol. XXXV No. 16

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

On From Richmond!

SOME one has said that people leave conferences with their heads full and their hearts empty. That idea may be generally true, but it was revised at Richmond. The four hundred young Friends did more than debate the personal and social problems which were faced—new resources of power were tapped.

In the midst of any satisfying experience it is easy to lose perspective. The feelings of a moment rise to new pitch. The concerns of the hour grip one often with great intensity. Then the experience changes. The conference ends. New-found friends have said goodbye and each finds himself at home again among the familiar sights and tasks. What then happens? There may be a tussle between the old and the new—between the work-a-day world and the glow of a conference memory. It is then that each must settle accounts with the conference and its meaning for his regular community life. If he is not careful the glow will die.

SAVED THROUGH USE

Certainly no one can carry forever the full radiance of experience which he feels in unusual meetings, but he need not let its meaning fade out. He can save it by putting to work at once what he has learned and felt. He can bring to his community and Meeting a deeper devotion, a greater vision, and a more worshipful spirit.

What *really* happened at Richmond? That is better answered *now* and in the days ahead than during the conference. The tides of emotion may recede somewhat, but they may also have lifted us to a higher level than we have known before, and released our lives upon a new plane. We must save those great days by beginning to *use* them. An experience unused, undeveloped, finally lies like a burned out cinder in our lives—a mere memory that is filled with hollow regret. But it can live and grow and glow if it remains kindled by an active, living service with God.

There is also a contribution from great experiences which are too subtle for memory. Such experiences do not have to be remembered in order to be effective. We are probably much more influenced by the many things we have forgotten than by the relatively few things we can remember. The results of the conference at Richmond may thrust many young Friends

into levels of great living long after the impulse for it has been forgotten.

None of us can know all that *really* happened, but many of us feel that probably nothing else greater in importance has happened in a Friends' conference for a generation. We must not let it fade. The currents of life must not thin out into dry sands, rather they must be poured into the channels of our day until we shall have played a significant part in making the deserts of earth to blossom as the rose.

It was important to have the conference addressed not only by Quakers, but also by a representative of the United Christian Youth Movement whereby we were reminded of the world-wide movement of youth. The conference of Christian Youth is now meeting at Oslo, Norway. What happens there may prove to be more decisive in world affairs than any single denomination could expect.

FIND YOUR MINISTRY

Many areas of our earth are waiting expectantly for Friends to play their part, which is nearly the same as to say they are waiting for *young* Friends—the Friends of today and tomorrow. They will probably not go out to do deeds of great dimension—there is no place for the spectacular, but there is always a place for those who accept the way of love as seen in Christ. It is not size but quality of life and service which count.

In Ireland I witnessed Friends feeding two hundred poor children in a cafe owned by a Quaker. Among them was a small boy with a basket on his arm to secure food for his crippled brother at home. "Tell me about him," I asked of the almoner. "He is from a family of twenty children," she replied, "fourteen of whom are living. His brother's hands are twisted and paralyzed, but he has learned to write with his feet. In fact, he paints water color pictures with his toes." I asked to have one of them and he painted one for me—a little village of Irish peasant homes with mountains and clouds in the background and above them a rainbow.

There is our answer. Let no one say, "Great things need doing, but my talents are too small to match them." This small Irish lad puts that answer to shame. He brought what he had and gave it to God.

The world indeed is large and its problems are great. There is no one great thing to be done which will set it right, but there are *several* great, though small things to be done and they lie at our very doors, asking for our talents. Like this picture by the Irish boy there are homes here and everywhere that need hope. Now that the conference is past, may it be our part to paint rainbows of hope over as many homes of the world as we can find. In keeping with the conference theme we need dedication in spirit and in work.

"Thine is the power"

POWER does not generally come to us in the form of pulsating energy. In fact it does not often "feel" like power. It is not a case of force against force when we overcome evil. Often one overcomes enmity when he understands his enemy. One may conquer evil

when he sees it for the sham and make-believe that it really is. If we can find what God is doing in our world, then every counter current will be seen as defeat from the start. The germs of death are always in sin. It won't work. It is weak. Truth and rightness carry in themselves the power of victory, for in them are the seeds of eternal life and the one who receives them shall become "like a tree planted by the rivers of water," with currents of eternal life flowing through him.

To bring in this kingdom of God for which we pray is not to clench our fists and whip up our energies, it is to move into the current of God's creation and let it stir deeply within us. Then, indeed, we may often "feel" or sense the life that forever creates and grows, and that evil is "like the chaff which the wind bloweth away." The power, O God, is thine.

E. T. E.

Quaker Heritage and Today's World

By Clarence E. Pickett

It is a peculiar ability of Clarence E. Pickett, executive secretary of the American Friends Service Committee, to present a perspective of our world and help us to face it. His "social gospel" becomes very personal. He called us to be "joint heirs with Jesus Christ" and like him "take on the form of servant."

IT is a profound satisfaction that once again these Young Friends Conferences are being held. Those of you who inherit both the glory and the weakness of the Society of Friends from the past need, more than you can know, strength, courage, the deep faith and the fellowship that come from such opportunities as this. When Henry Ford said that history is bunk, he may have been right about some forms of presentation of history. He was not right, however, about the importance of the spiritual roots out of which a religious body comes.

If we were meeting today as the Mennonites, another one of the peace church bodies, our inheritance would be similar in many respects, but also quite different. The Mennonites came into being one hundred years earlier. They were born in Central Europe. They came at a time when democratic ideas of worship were so dangerous a threat to the political order that their body suffered deeply by execution of members of the group. It is truer of that body than most religious sects that the blood of the martyrs was the seed of the church.

That did, however, drive the group to segregate itself as far as possible. In order to survive, they had to seek refuge in hiding from the state. They developed very closely knit colonies in which the practices of their sect could be carried on in accordance with their consciences and yet not sufficiently open to be a threat to the state. From that time to this, this important minority religious group has held on with great tenacity to its basic faith, but still stands aloof from easy and full participation in public affairs.

The Society of Friends arose in the middle of the 17th century. It also arose in England where democracy had already taken firmer root. While it is true that at one time thirteen thousand of the male members of the Society of Friends were in prison and while it is likewise true that there were a few executions of Quakers for their heretical beliefs, our body was able to stay in the main stream of the life of England and America to challenge practices there which they believed were in fundamental conflict with their faith.

It is quite true that, at times, we also have withdrawn from the world. We built high walls around our meeting-houses and wore a peculiar garb which set us off from the others. We disciplined our youth for participation in the life of society about them and for a time we very largely withdrew from politics. But this has never been natural to us. Under the strain of withdrawal, we deteriorate. In America alone, we disowned one hundred thou-

sand people for marrying outside of the Society of Friends. In one Quarterly Meeting in western Pennsylvania over a period of about fifteen years, more than one hundred young people were disowned from Meeting for "disorderly conduct."

OUR PECULIAR TENSIONS

Our inheritance is one which will always put us in a state of tension between retaining the purity of our faith and the clarity of our conduct in accordance with our convictions and, on the other hand, staying put in the main stream of social, political and economic life. Friends, at their best, will never be very happy. They cannot be lost in the political and economic and social stream without deserting their faith and conscience. They cannot fully participate in these activities without bumping up against customs, practices, and accepted habits of action which violate their sensitive consciences.

What I am saying is that as dedicated Friends you will constantly be in "hot water." You will never be completely at home in the world and you will certainly not be at home withdrawn from it. Clearly, one injunction stands as of primary importance. Just because your significance in the great stream of active life will be in proportion to the depth, strength, and clarity of your faith, you will need deep roots in personal religion and a warm sense of group solidarity.

The temptations in our highly organized life today to erode away the

sharp, clear sense of the wrongness of some current practices and the tendency to shade truth, mean that frequent and virile contact with the Spirit of God himself, and that alone, can keep you sensitive enough so that you are a purifying ferment, tending to change and make healthy that society, and not be a colorless conformist.

FOR GROUP STRENGTH

Your own devotional life is not enough. You will need the support of a group. Those of you who aspire to go out into this active, fermenting world will need the stability which comes from full participation in the meeting for worship and the Monthly Meeting of which you are a member. If you are a little colony off the beaten track and your life is relatively simple, you might neglect these things without such disastrous consequences. You cannot afford to do it if you are a part of active society.

While I think what I have said applies any time, it is especially true now. For most of us who are here today, as American citizens, have come upon a time of special and unusual responsibility. Our country holds most of the gold of the world. It isn't in your pocket or mine, it's in a hole in the ground down in Fort Knox, Kentucky, but it is removed from other countries and is here. Furthermore, almost every country in the world owes us money. Again, they don't owe you and they don't owe me, but they do owe the United States. We, as a country, are in the position of a great, wealthy landlord living in a big house in the middle of a huge estate with only tenants about him who owe him money.

In addition to this, we have great military power. We have a larger navy than all the others put together. We have a sizable standing army and a very large air force. We spend the largest proportion of our current revenue as a Federal Government on military preparation of any country in the world. We have gravitated appreciably toward the use of military men in prominent political positions. We have the atomic bomb.

OUR MISUSE OF POWER

Though we are powerful our acts often do not reveal our ability to use power wisely. Almost one million displaced persons living in wretched camps in Europe cry out for a chance for some of them to come to this country. Thus far, we refuse them. We continue to eat three thousand five hundred calories of food a day, a diet wholly unknown to any country in Europe; certainly unknown in India, China, and Japan, and only known in a few Latin American countries. To be sure, we

give considerable amounts in relief, but not enough really to affect our standard of living. We now talk about having universal military training. Wealth often makes people afraid and that's what is happening to us now. We are afraid somebody will take away what we have.

It is this world of wealth and power with fringes of selfishness beginning to assert themselves in our national thought and life into which your generation is stepping. It is these strong currents which you will have to meet. Just now, many of you will be keen to oppose the military training act. Should it be enacted, it is you who will be punished by it.

On the wider front, we shall have to determine whether we use our national wealth for control and domination, or whether we use it for the development and enrichment of other countries for their own benefit.

OUR REAL VOCATIONS

Then there are other obvious courses we can follow. The increasing exchange of persons between this country and others is a beginning point where many of you will find your opportunity to share your privilege with others. We enjoy a foretaste of this with a good group of young Friends from other countries at this conference. They will help us to understand how this inequity in distribution of power and goods feels. Some of you will have the opportunity to participate in the distribution of re-

lief abroad. Most of you will have a chance to share in giving to foreign relief.

As a tentative measure, this is of very great importance. Correspondence with as many people as you can get in touch with in other countries will help, too. Those of you who are farmers I hope will inform yourselves of the new and significant steps that are being thought out to prevent forever famine in any part of the world and doing it on a planned and dignified basis.

For Americans to learn how to share agricultural surpluses in an orderly fashion is a most valuable contribution. To help farming communities understand their real contribution to a stable world by producing and distributing the products of the soil with high regard of the needs of men in all countries and in fellowship with the farmers of all countries is of great importance. That is a high and worthy goal for any young Friend who anticipates being a farmer.

IN THE FORM OF A SERVANT

It will be particularly appropriate for those who are scientifically minded, who know how to control soil erosion, and floods, and devise new means of transportation; to develop water power in some of the great continents yet almost untouched by these modern techniques of production and distribution. These two are a part of our call. Here, as a distinguished member of the Chinese government put it to me not long ago: "We need to have highly trained technicians from your country," he said, "sent to us in dedicated skins." That is, he wanted these skills brought to China where people would use them for the benefit of China and not for the exploitation of China's resources for the benefit of other parts of the world.

These illustrate ways of exporting our surplus: of divesting ourselves of power. It is exactly what Paul says about Jesus. He, who was an "heir of God, denied himself and came in the form of a servant." Paul continues, "we are joint heirs with Jesus Christ." These words aren't any mystical terms used only in sermons and the liturgy of the church. They will determine whether we, as young Quakers, living in the midst of a powerful country accept the inheritance of our forebears and the principles of our faith so that once again there can be unity and joy and fellowship with other parts of the world.

It is a high call to us and one which we shall not meet except with the deepest dedication and the fullest sense of fellowship and solidarity. We may share in his spirit if we will, like him, "empty ourselves and take on the form of a servant."

"IF UNTO . . ."

(After seeing pictures of
'enemy' children.)

These are not *my* children, Lord,
Haunting every mood
Of my day and of my night
With their search for food!

Why should vacant, hollow eyes
From across the sea—
Eyes I never bore ill-will—
Fix their stare on *me*?

Lord, I dropped no rending bomb,
Flew no strafing plane:
Why should helpless, empty eyes
Torture *me* with pain?

Bitter grows the taste to me
Of my easy bread;
Burning is the warmth to me
Of my well-clothed bed.

"If unto the least of these . . ."
Lord, now I know why:
Who will feed Thy children, Lord,
If not I . . . not I?

FRANZ E. HOHN

In High Expectation

Address of Welcome by Thomas E. Jones

Thomas E. Jones was the logical choice for the opening session. He was not only the host President of Earlham College, but also a prime mover of the first General Conferences for Young Friends.

YOUNG Friends of America, as President of Earlham College, I wish to welcome you to this campus. As President Comfort said to the World Conference of Friends meeting at Swarthmore in 1937, "The president of a college is called upon to make many speeches of welcome. He must welcome the students, welcome the parents, welcome the alumni, welcome the faculty, and welcome the ideas and the money bags of everyone!" We certainly welcome your ideas and such part of your money bags as is essential to meet the needs of this conference. As host to this conference we stand ready to do anything we can, even caring for those with families, including the babies' laundry problem. If we cannot do it in one way we shall try to do it in another.

THIS POINT IN OUR HISTORY

Members of the conference and guests of Earlham, you are renewing a trend of great significance to the Society of Friends. To this campus have come Quakers and open-minded youth from generation to generation. I note the large deputation from North Carolina, and think of the situation one hundred and twenty-five years ago when in covered wagons thousands of your ancestors and relatives pushed across the mountains that you traversed, over roads totally different from those you experience, and staked out claims in the wilderness of the old Northwest Territory. They came to find freedom in the religious direction of life, the commonwealth, and the nation. Their faith has been matched by that of other emigrants from Pennsylvania, from Germany, from New England, and from all parts of the world, who had come here believing in values more precious than those which an acquisitive society of any other modern industrial plan can proclaim.

You likewise are continuing that search for values through mid-western Quakerism, which found expression more than a generation ago in the Young Friends Conferences at Winona Lake, Cedar Lake, and at Earlham College. Through the vicissitudes of depression and a second World War, youth looks out upon a world of confusion and despair. They see a rebellious working class, disillusioned and determined ex-service men, confused and delinquent adolescents disturbing and challenging the ideals of the Chris-

tian church. It is to such a world as this that we have invited men and women to become ministering spirits.

BASED IN THE GOSPEL

Paul, in his writings to Timothy and Titus, to Philippian and Corinthian youths, asked them to preach the gospel and to present their bodies as living sacrifices. In writing to Timothy, Paul mentions his approaches to life which, if followed, would be sufficient to meet the confusions of their time. He said, "Be steady, endure suffering, do the work of an evangelist, and fulfil your ministry." These four admonitions are at once Quakerly in spirit and applicable to our times.

In the first place, Paul says, "Be steady." Could there be a wiser injunction in the face of the grave dangers that confront us from all lands? Whenever a tense situation develops, when danger surrounds one and difficulties of overpowering magnitude come upon one, "treat the situation with patience and wisdom." Facing the situation at the beginning of the past century, Joseph John Gurney's motto inscribed in one of his school books was "Be a whole man to one thing at a time."

Another aspect of this injunction to "Be steady" is also applicable to our times. As a youth, attending my first circus, I was paralyzed with the feat of a juggler, who mounted upon his shoulder a chair in which another person sat, mounting yet upon that person's shoulders other individuals and household furniture. As this agglomeration of instability leaned toward a cataclysmic disintegration, the juggler supported all by taking a slight step forward or backward, adjusting himself to the center of equilibrium, demonstrating to the amazed audience how the law of gravity continues in spite of the most threatening arrangement or confusion of forces that may challenge it.

In the second place, Paul said to Timothy, "Endure suffering." Those of us who have experienced two world wars and have watched the growth of Quaker concerns during the past thirty years as expressed in the American Friends Service Committee and on the mission fields, wish we could bring a more cheerful word to the youth of this generation. But the realities of the present life and the sainted spirits of those who have maintained the faith tell us there is no way around suffering. If we want to change things from the way they are into the way they ought to be we must become channels through which God's spirit can flow—we must separate ourselves from worldly ties. To do so gives us a true sense of freedom,

the only one that can characterize men and women capable of meeting realities of the present time.

The third admonition of Paul was, "Do the work of an evangelist." This commission must have come as a shocking response to the dismay and discouragement which Timothy confronted in his early missionary efforts. The people with whom his early followers had to work often were bestial in their appetites, slothful in their acceptance of responsibility, faithless toward their fellow men and God. It is impossible to imitate successfully some other person or to use some method that does not spring from the innermost nature of the evangelist himself.

To do the work of an evangelist one must have a living experience and a clear understanding of the meaning and purpose of Christ. It is possible to be an evangelist in an unprogrammed, quiet, Friends' meeting as "still dews of quietness" settle upon the Meeting and a fusing of spirit brings the assembled worshipers into a fuller realization of a beloved community of friends of God. It is also possible to be an evangelist by following in the footsteps of the spiritual reformers of the 16th century, David Livingstone and Robert Moffett, of that glorious line of torch bearers. The admonition to be an evangelist was addressed to young people. It has always found fresh expression as they have shared this living experience with the confused and the distressed in their time.

GO ALL THE WAY

Finally, Paul admonished Timothy to "Fulfil your ministry." Paul had seen those who made a good start but did not have sufficient drive to go beyond the halfway mark. He had seen the glorious hope that had filled the countenance of Demas and it made him one of his beloved disciples. One feels the pang of his disappointment when he says, "Alas! Demas has forsaken me." On the other hand his servant Onesimus, born in slavery, he had seen advance from strength to strength until he could become a fellow worker with other members of the church. This same Onesimus later justified Paul's faith by becoming the first bishop of Antioch and chairman of the committee on selecting the books for a New Testament canon. After an unpromising beginning, Onesimus became immortalized through the glorious revelation of the power of Christ. He fulfilled his ministry.

The admonition to fulfil one's ministry is also linked to Paul's definition of a true Christian as one who is able to taste of the power of the age to come. It is identified with a spirit and a point of view that sees the end from the beginning. Such a spirit pits one's dreams against a world of chaos and never ceases building until it sees the ala-

baster cities of God. No more significant message could be given to this generation.

The demands upon youth of this day are unparalleled in opportunity and re-

sponsibility. Through the spirit of Christ that carried Paul through martyrdom to immortality we can be steady, endure suffering, do the work of an evangelist, and fulfil our ministry.

field. We are surrounded by overt and implicit paganism in our universities, in our cities and in our rural districts. We must begin to think of the Christian movement again as a minority and as a minority wholly dedicated to the missionary task. Every church and religious society should be a missionary unit, working in all phases of secular civilization.

The result of such a rethinking of membership in the light of these three models and many more, is the recognition that *membership becomes real only when it is functional*. The way to escape the heresy of paper membership is to see members, from now on, as people engaged in a task. This is the way it was in the tiny redemptive societies described in the New Testament. All were ministers, but there was a division of emphasis in this ministry. There were no passive members, because a member *meant* a person who was working at the job. For them member meant evangelist, which meant missionary.

If we accept this formulation of our enterprise, we are in a position to make a definite call now for volunteers in the Q.V.U. Perhaps this could be broadened to C.V.U., Christian Volunteer Unit and the idea spread to many denominations. It might go across denominational lines after the manner of the Christian Endeavor Societies.

The new fellowship is forming rapidly, although fortunately it does not have the handicap of official organization. The way a person becomes a member is by the full acceptance of the principle of vocation. Each may engage in a profession, but each undertakes to make his vocation supreme over his profession. What this means in practice is that each person, so convinced and so committed, chooses his location, not solely in the light of his probable earnings and not solely in the light of his professional advancement or prestige, but primarily in the light of his responsibility to the Kingdom of God. Any profession, whether it be home making, nursing, medicine, agriculture, science, or whatever, can be practised in this way. A band of people, all devoted to this way of life, would make a great difference in our perplexed world. Once such people, most of whom had modest powers, were said to be turning the world upside down.

SOME AREAS FOR Q. V. U.

There can be many classifications in this vocational Christian fellowship, but five of them can appeal to the rank and file who expect to earn their livings by something other than religious work, yet propose to make their Christian vocation uppermost. These five are as follows:

(1) *Colonists*. We need at once one

A Quaker Volunteer Unit

By D. Elton Trueblood

D. Elton Trueblood, professor of philosophy in Earlham College, quickened the imagination of the conference with a specific proposal for those who were ready to commit themselves to the Kingdom of God. It really "started something."

ACCORDING to our statistical reports, there are about one hundred and twenty thousand Friends in the world, but these figures are far from accurate or meaningful. The actual number of Friends is very much smaller. A large proportion of those now counted are merely nominal members, so that to call them members at all is a serious misuse of language. They do not attend public worship with regularity. They do not share in the deliberations of Monthly Meeting; they do not give sacrificially to aid the Christian cause; they do not give themselves to personal missionary or evangelistic activity. The only sense in which they are members is that they were once accepted into some Monthly Meeting and have not since that time done anything sufficiently irregular to cause the removal of their names from the roll book.

We cannot change the past and it is probably wise to allow the present names to stand, since wholesale removal would cause hard feeling and might take away from some persons the one tenuous connection with the Kingdom of God that they have. But, having said this, there is a second and far more positive thing to say. That is, that we can begin now, without waiting for anyone, to develop, within the Quaker movement, a new unit in which membership is taken seriously. We can grow a new shoot within the decaying stump. Indeed, the new shoot is already growing, the spontaneous demand for the revival of the Young Friends General Conference being one of the evidences that this is the case.

FINDING OUR PATTERN

In considering the character of a virile new movement, suited to the needs of our day, we can be helped by the contemplation of several models. Chief among these are the Society of Jesus, the Friends Ambulance Unit, and the Student Volunteer Unit. The Society of Jesus can teach us much because it was deliberately organized in the sixteenth century, with the purpose

of winning back the lost provinces of the church. What we need is an equally disciplined group who band themselves together to stop the process of erosion now evident in the Society of Friends, and to extend our message to those who need it.

We ought to set as our goal the doubling of the *real* membership of the Society of Friends in the next ten years, the first ten years of our fourth century. The reason that this growth is desirable is not the glorification of our own institution, but the needs of men. There are thousands of people who need precisely what Friends have to give and who will not be satisfied without it. If we go on as we are now, we are disloyal to these people. For many years we have comforted ourselves for our lethargy by trying to make it into a virtue. We have tried to express our laziness in a way subtly complimentary to ourselves by saying that "Friends do not proselytize." Well, we ought to proselytize. We ought to go forward as vigorously as did Fox and Barclay. In the first generation of the Quaker movement, Friends proselytized all the time.

The value of the Friends Ambulance Unit, as a model, is the way in which it was managed by the young for the young. Here was an adventurous fellowship dedicated to the relief of suffering and bold in its policies. Why should not there be a similar unit in peace time, since now the human needs are quite as great, though not always as striking and urgently appealing? There is a true sense in which we do not have peace at all, but only a shift in the character of the war. It has changed phases. We require a functional fellowship of Friends, and especially for younger Friends, devoted to the alleviation of the world's ills and pains, whether we are allegedly at war or at peace.

Our third model, the Student Volunteer Unit, is helpful because of its emphasis on missionary activity. Originally it gave to those intending missionary service a strong sense of group solidarity and consequent support. Several thousands went into foreign service in earlier years as a direct result of the inspiration which the Student Volunteers made possible. Now we are keenly aware that the entire world, including our own country, is the mission

hundred young volunteers who will colonize in places where they can do the most good in the Christian cause. Perhaps we need more, but a hundred would make a real difference. These colonists would note carefully places where, by colonizing, they might start new Meetings, help to revive dying ones or otherwise give their services to the best general advantage rather than to their own personal success. In some cases several families should now decide to colonize together as was so fruitfully done in earlier American life. The colonist conception may be even more important for young women than for young men, because the establishment of homes is crucial in the work of advancement. It was in crucially placed homes that St. Paul made his headquarters as he penetrated the Hellenic world.

(2) *Itinerants.* No religious society grows and functions rightly unless there are people free to move about, giving aid and encouragement to isolated groups. Many young men can choose their business or industrial connections with this in mind. One prominent Friend is sales manager in his firm, largely because this position enables him to carry on his Quaker missionary work at the same time and with no expense to those whom he visits. If we have sufficient imagination there are many possible developments of this idea to be followed. Fifty itinerants would give us a start.

(3) *Politicians.* Almost no Friends are now in American politics, though British Friends do slightly better in this regard. We stay out of politics because we are revolted by the corruption seemingly inherent in the system, but the result of such action on the part of multitudes of Christian people is to give the unscrupulous an uncontended field of exploitation. We must encourage young people to prepare for public life and to keep up in glorious Christian fellowship when they have succeeded in being elected or appointed. This is one of the chief means of penetrating the secular order. We call for fifty volunteers.

(4) *Scholars.* We must have another fifty volunteers who intend to enter the scholarly life and who determine to do so as a means of forwarding the Kingdom of God. We need deeply convinced Christians as professors of all departments in our universities, thus, in part, turning back the tide of secularism and nationalism.

(5) *Writers.* Finally, we could use at once fifty Quaker writers, willing to train themselves to express our message in such a way that it will reach those who never hear it by the spoken voice. In this work it is important to try to reach the secular press, rather than the specifically religious press,

because it is the secular press that people read most.

These classifications give us, in sum, the arbitrary number of three hundred volunteers symbolizing the three hundred years of Quaker history. Several have already volunteered. You can start today. You need not wait for anyone else. Each person can begin where he is and start from there. If several will take this seriously, we shall have a forward movement already and we shall share in one of those exciting moments of history when there is a burst of new life.

AS YOUNG FRIENDS PLANNED

BY JAMES TERRELL

James Terrell of Wilmington Yearly Meeting was chairman of the Planning Committee which spent several months meeting and arranging for the Conference.

Of necessity a planning committee must be within a reasonable geographic distance. We were composed of young Friends within seventy-five miles of Richmond. Having students from Earlham and Wilmington colleges on the committee, we represented Friends from New York, California, Mexico, and in between. Special recognition is due Charles Thomas for the spirit and success of the conference. From the first meeting he sent minutes out to Friends everywhere, with the result that a multitude of helpful suggestions came back. These were carefully considered so that the resulting plans were a composite of the ideas of the whole.

The purpose and theme took much consideration. All opinions seemed to center around the need for a deeper Christian dedication, the evaluation of young Friends on "state of society" today, and the choice of an occupation that will still allow time for Christian service. After due time, "Christian Dedication in Spirit and Work" was chosen as the conference theme.

When we tried to find the leadership for the conference among Friends, we realized that because of our lack of acquaintance with each other we were isolated islands, each knowing only people from his own Yearly Meeting or at most from our own grouping of Yearly Meetings. We suffered from the fact that young Friends hadn't met together for twenty years. Again and again we heard from older Friends their joy that general conferences of Young Friends were again to be held and how our Society had suffered from their absence.

The plan developed gradually that the leadership should be as widespread as possible, dominated neither by adults nor entirely by young Friends. The result was that about thirty-five adults were given tasks as lecturers, inspira-

tional message-bearers and members of groups, that the young people chose on the basis of interest. In the latter or interest groups, the adults served as resource leaders, throwing light on difficult problems from their own more extended experience. The older young Friends co-chaired these interest groups, led discussion among the younger folks, convened silent worship in the mornings, presided at lectures, presided and led devotions or music at the inspirational services, served on the steering committee, etc. Thus we had participation of at least seventy-five young Friends, besides those serving on committees on registration, hospitality, and arrangements. Our leadership ran well over one hundred.

This might seem high but it was well in accord with our Quaker principle of the sharing of responsibility. In actual practice it served to unite the conference in that there was no small hierarchy of leadership but the leadership was indistinguishable from the rest.

To our great joy four hundred and fifty registered—fifty per cent over our original goal of three hundred. In spite of some unexpected expense we were able to finish with a small surplus.

When the conference actually came, the problems were handled by a steering committee, ably led by Virginia Towle. Young Friends were surprised at the unity among them. With Lynn Rohrbaugh's fine recreation, young Friends became acquainted. Sectional strangeness disappeared.

The theme proved providential as the interest group, to consider problems of personal living, was overwhelmed with one hundred and forty young people. In other groups, concerns were deeply felt for the Christian family; for more Christian activities in the local Meetings; for the value of rural living as a life conducive to Christian growth; and of the need for more dedicated young Friends devoting large parts of their lives to Christian service. A fellowship of interested, dedicated young Friends was started. In the discussion groups, different types of worship and practice were occasionally discussed. Participants of each would show the failings of their own group. The problems of all were found to be strikingly similar.

Young Friends returning home are not apt to urge that their own home Meeting adopt a different type of worship, but they are apt to show Friends that true Christian dedication makes a Christian different from a non-Christian. Most of all the Conference showed that if Friends in general are big enough to meet together, they would grow enormously from the experience and each would still be able to go back to his chosen group of Friends with dedication and ability to guide and not destroy it.

THE CONFERENCE PICTURE

A case in which distance does not lend enchantment. Use your magnifying glass. The nearer you get the better looking they are. Write down the names of all whom you recognize. File them in your memory book, for here is your expanding community of friends.





Who's who-est among who's who? An easy question—it was Charles F. Thomas whose skill and energy led the planning of this historic conference and piloted it through. He is no doubting Thomas! And don't forget, he's younger than this!

Eyes right, eyes left — John Nicholson, Philadelphia, and Berthamay Pearson, New York, in a serious vein and a working mood do the bell hop service as Young Friends arrive.



Ruth Starbuck, Salem, Ohio; Betty Lou Parker and Rosemary Bernard of Wilmington, Ohio, shop around for a good discussion group. How does one decide when all the groups are bargains?

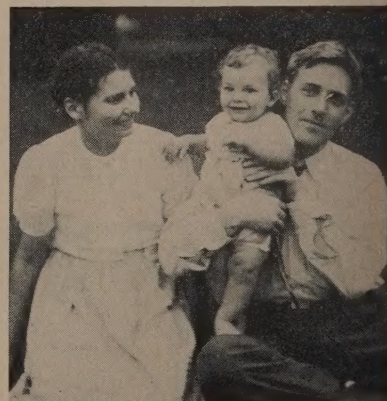


Take time with this one—a good study in “hair do’s and don’ts.” Is it a case of “gone with the wind?” At any rate they are registering—let the wind blow where it “listeth.”



A swirl on the green as folk games are under way. Its “this way” and “that way” for careening youths. Where is Lynn Rohrbough? He was the life of the party as official director of play.

THE “PIECE DE RESISTANCE” OF THE CONFERENCE



Our youngest Young Friend at the conference, Douglas (named for Douglas Steere of Finnish fame), with his parents Dyrk and Synnove Siven of Finland. Douglas had the key to the city and the hearts in the conference.

FIRST HONORS TO THESE REPRESENTATIVES. Here are twenty-three of the representatives from twelve countries other than America. They gave color and contribution to the sessions, in fact, they helped greatly in "making" the conference. They furnished the sharp edge of awareness that kept the conference from being ingrown.



First Row: Ranjit Chetsingh, India; Kathleen Gray, Jamaica; Cynthia Crooks, Jamaica; Clementina Martinez, Mexico; Edrey Peet, England; Vera Butler, England; George Gorman, England; Synnove Siven, Finland; Paul C. Deodato, France; Mario Hidalgo, Cuba; Andreas Szabo, Hungary and Sweden; Aldo Morell, Cuba. Second Row: Sidney Lucas, England; Stephen Allott, Ireland; Joseph Houghton, Ireland; Allen Jacobs, Jr., Jamaica; Rien Buter, Holland; John Hawkins, England; Hugh Maw, England and Germany; Hans Buchinger, Germany and America; Phillip Wragge, England; Dyrk Siven, Finland; Marie Bryne, Norway.

Using the feminine prerogative, Clarabelle Hadley, North Carolina, expresses her mind on the panel near the end of the sessions. Others in the panel who spoke are, left to right: Robert Wilson, Philadelphia; John Spitler, California; Richard Eastman, Indiana; Ruthanna Hadley, Washington, D. C.; Harry Scott, Baltimore; Andreas Szabo, Hungary and Sweden; Phebe MacClelland, New England; and Sergei Thomas, Philadelphia.



These were the deft and subtle Friends who elicited ideas from the groups and guided discussions. Seated: Robert Wilson, Philadelphia; Harold Smuck, Indiana; Helen Randall, California; Clarabelle Hadley, North Carolina; Margaret Heulton, California; Alice Wagner, California; Charles Hendricks and Ruth Day, North Carolina; and Gordon Lewis, Kansas. Standing: Margaret Terrell, Wilmington; Hannah Stapler, Philadelphia; Edward Wood, Illinois; Charles Lord, Philadelphia; William Hale, Indiana; and Marcella Schmoeger, Philadelphia.



Candid shots of candid Quakers from "over there." Left to right: Andreas Szabo from Hungary and later from Sweden, Sidney Lucas of England and Rien Buter of Holland share a morsel of good humor.

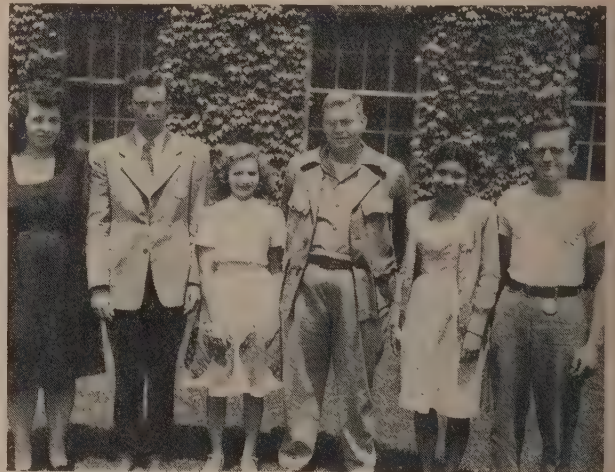


India and England face each other. No, the subject is not independence! Perhaps it is inter-dependence. Ranjit Chetsingh, India, and Hugh Maw, England and Germany are caught in a pleasant mood (as if these sunny Quakers were not always pleasant!)



These are wise Friends who kept their hands on the "gavel" (but never used it). They arbitrated debate, etc. They are the chairmen and co-chairmen of interest groups. They are seated: James Stein, Baltimore; Wilmer Cooper, Barnesville; Purnell Benson, Philadelphia; Ruthanna and Herbert Hadley, Washington, D. C.; and Margery Scott, Baltimore. Standing: Richard Newby, Iowa; Leonard Hall, Indiana; Richard Eastman, Indiana; Canby and Eunice Jones, Philadelphia; Wilson Head, Indiana; Byron Thomas, Barnesville; Sergei Thomas, Philadelphia; Arle Brooks, North Carolina; and Andreas Szabo, Hungary and Sweden.

Photos by Charles Lord, 629 Kater St., Philadelphia, Pennsylvania. Prints 4 x 5 or 5 x 7 inches may be had from him at fifty cents each.



Four main points to the compass? Sorry, there are six. Left to right: Doris Daboll (north), Canada; John Spitler (southwest) southern California; Jean Walton (southeast) North Carolina; Ross Gulley (northwest) Oregon; Clementina Martinez (south) Mexico; and Ralph Cook (northeast) Maine. Everybody else on our continent came from "in between."



They did it again! As in the Five Years Meeting sessions of 1945, North Carolina turned out the largest delegation. There were ninety-three young Quakers in two buses. As a century ago, so today, North Carolina Quakers are great on migration. This time they returned home, and Indiana needs them so much!

God Has Planned It

By James A. Coney

James A. Coney, secretary for New England Yearly Meeting, spoke early in the Conference. In an era of "plans" he describes the one plan.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—EPHESIANS 3:9.

THE recently published *Revised Standard Version* of the New Testament changes the word "fellowship" in the above text to "plan." There are two kinds of Greek in the New Testament, the classic and the common language spoken by the traveler. The translators reveal that "fellowship" was not the word used by Paul in his epistle. The Moffatt translation uses "new order," the *Twentieth Century* has it "dispensation," but apparently "plan" is the more nearly correct. Our text then reads, according to the recent revision, "And to make all men see what is the plan—hidden for ages in God, but now revealed."

HOW IT STARTED

It has been estimated that there are five hundred million Christians in the world—five hundred million persons who profess to be members of the Christian church. Millions of dollars are invested in the Christian enterprise. All over the world, at every hour, groups of Christians meet for prayer and worship. It has been said that the Church of Christ visible is one of the mightiest, richest, and most beautiful of all earthly institutions.

There was a time when there was not a Christian church. It had to start somewhere, and its creation can be traced to a certain person. That person is known in history as Jesus of Nazareth. He willed the Christian faith into being, for it was because of His determination that certain truths and a certain way of life become incorporated into the lives of people that we have today what His followers call "The Christian Church."

History records numerous occasions when evil forces have striven to block the progress of this church, and to have it obliterated from the knowledge of mankind. In the life of Jesus himself there are glaring instances of how certain influences worked to destroy him, but by his clear understanding of his mission in the world and by his will to will he overcame, and the future of his way was made safe. Jesus himself

made a prophecy regarding his church. It was made to Peter, his disciple: "On this rock I will build my church and the gates of Hell shall not prevail against it." This rock was the conviction of his power and truth. In the Gospel story, then, we have God's Plan made clear.

NEW CENTERS APPEAR

Recent incidents across the world prove that the Christian way is slowly dawning. Close at home there are encouraging developments in our own Yearly Meetings where young Friends, having gone through a crisis period, are offering themselves to work and live constructively in a community where there is a Meeting. They are moving toward a future where they can give themselves most fully and most devotedly to a Christian vision, rather than to a life that will pay most in material wealth.

In the Pendle Hill bulletin for April, 1947, we have record that the plan is taking shape farther afield. Dr. Walter M. Horton reports that "centers of new life, aggressive missionary centers of an awakened Christian movement are beginning to dot the map of Europe like glowing beacons in the midst of gathering darkness." To these centers are invited, along with Christians, communists, secularists, and other objectors to Christianity. Dr. Horton believes that such centers might become a "perceptible factor" in the prevention of war.

Another demonstration of the plan, hid by God for ages but now made known through Jesus Christ, is the confirmed report of the marriage of a high-caste Hindu bachelor to a low-caste woman, both of whom had become Christian. The birth of a child to this marriage sets up a new Christian family unit to spread its influence in the community.

Then, there is the wonderful example given to us by Princess Elizabeth at the birthday celebration of her coming of age. In a broadcast from South Africa, over the largest hookup in the history of radio, she dedicated her life to the Christian principle of service to humanity. Her own words are these: "I declare before you all that my whole life, whether it be long or short, shall be devoted to your service, but I shall not have strength to carry out this resolution alone unless you join in it with me, as I now invite you to do. I know that your support will be un-

failingly given. God help me to make good my vow, and God bless all of you who are willing to share in it." If future history books record this dedication, it certainly will be a story different from that of the usual doings of kings, princes, and for that matter, princesses! Note, that as a birthday gift, The Union of South Africa gave Elizabeth a check for \$840,000, to be given to the victims of Britain's recent disaster! Is not this the "plan" at work in our world?

THE PLAN OF GOD

To return to the Epistle from which our text is taken, we read the following in the tenth and eleventh verses: "That through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places." The Christian church founded by our Lord Jesus Christ is commissioned to make all men understand the plan of the secret instructions which God, who is the creator of all things, concealed from all Eternity.

We are living in an "era of plans," but there is only one plan that will work. It is God's plan hidden for ages but now made manifest. One Jesus of Nazareth willed to will, and we have the Christian church, and the Christ way of life. The great apostle to the Gentiles discovered by revelation his stewardship, and at the end was able to say, "I have finished my course, I have kept the faith." George Fox received by revelation the secret instructions and at the end lifted his hand and said, "I am clear."

May we be led to see His plan for us, and may we commit our lives to Him.

The next issue of THE AMERICAN FRIEND will be number two in the presentation of the Young Friends Conference.

It will move toward the emphasis of the latter part of the Conference which called for commitment—"dedication in spirit and in work."

Addresses by Cecil E. Hinshaw, Byron Osborne, Cecilia Sheppard, Russell Rees, Wilmer Cooper and others will appear. Don't miss reading the next issue or you will miss the Conference climax.

O Give Us Thy Peace!

A Voice from Hungry Europe

By Hugh W. Maw

Hugh Maw is a young Friend of the English delegation at the conference. He has spent several months in relief work in Berlin and will return to Germany very shortly. He deeply stirred the conference not only with this address, but also in an appeal to stop our waste of food in the conference dining hall. He made us aware of the vast personal suffering in our world. Through the eyes of hungry Europe, he sees America.

CLARENCE Pickett reminded us at this conference that at a time of great material prosperity it is extremely difficult for Americans to maintain spiritual values and spiritual integrity. Many people inform us that suffering and poverty bring us to God. My experience after a year of relief work in Berlin is that it is equally hard to maintain spiritual values and integrity during long-drawn-out times of poverty and suffering, and of domination, such as is found in Europe. Prosperity and ease, therefore, as well as poverty and suffering are not the right culture medium for a dynamic, creative, religious life which, surely, is the real definition of progress.

OUR INNER STRIFE

All over the world today fear, strife, and a mind ill at ease are the common properties prevailing in the majority—the ideal culture medium for producing the lethal germs of a third world war. The German of the bombed cities is almost totally absorbed with his daily struggle for existence—his next meal, his basic necessities for life—and is gripped by the fear of the next winter, and caring little for the Allies quartering up his country.

In England they have enough but it is dull. They stand in lines for it and are tired. They want more, and they have dreams of what it was like before the war. Temporarily they seem to have lost the energy, vision, and desire to work for that future again.

In New York I found the mad scramble and struggle for existence similar to life struggles in other nations; to keep one's head above water; to maintain that high standard; the competition to outsmart the other fellow; the delinquency. It was the same struggle that I saw in the subway in London and in Berlin but the pendulum has swung to the opposite extreme.

Jumbled up with the slums of Harlem and the color problem are the idle dreams of the youth of the world: un-

limited ice cream—all flavors; unrationed film star clothes; solid leather shoes to walk on; shelves lined with a myriad dazzling variety of colored cartons of solid food—which tastes; liquid fresh milk with three finger widths of cream on top; freedom of the sixty-odd pages of newsprint in one daily paper; fantastic automobiles which the dazed stranger cannot tell whether coming or going—and with a radio advertising bubble gum; the fairy lights of Broadway, and the half-smoked cigarette stubs of modern civilization!

HOW DARK OUR SINS!

The waste! The awful, tragic, wicked, senseless waste that could alone almost satisfy the craving of Europe's lost youth. I know the answer now to the question: How many angels could dance on the end of a pin? As many as there are children in the world who would gladly lick the cream off the discarded top of a milk bottle. "Yes sir!" my neighbor in the New York subway informed me, "I'm telling you! This is God's own country, boy! This is the country God made and finished!" Only after I found the wonderful peace of the middle-western farm communities could I begin to agree with him.

I know that it is dangerous and impossible to generalize or find the whole truth of any one individual, country, of either the Eastern or Western hemisphere, but such conditions of wastefulness are a reflection of the truth and we are all undoubtedly partly responsible or compromised in some way.

OUR DEEPEST NEED

What is it that the world so desperately misses? Quite simply, I believe it is the mind at peace. "Where can we find it?", implores an almost panicky universal chorus of millions who probably inwardly already sense the answer. I believe in the unfathomable mind of Christ. His was the supreme example of a mind at peace. His life and teaching show us eternally the glorious adventurous way; *but we like sheep have gone astray*; like the children of the Old Testament we gambled on a short cut and have only ourselves to blame for the world in which we find ourselves.

Chesterton pointed out that Christianity has not failed and been found wanting, for it has never been tried. As a result we find that creative men and women the world over are still able to reproduce remarkable offspring but,

without a religious basis and a religious atmosphere, they have lost the power to produce a stable, secure, loving Christian home, the source of a lasting Christian education, the seed-bed where a mind at peace can be sown and allowed to germinate.

BEFORE THE CROSS

Half the world has more than it needs and half the world less. The early Quakers tried to recapture the first Christian ideals of simplicity — of enough for all. With prosperity we lose that peace of mind, with poverty also. Here is our clue. With a sense of shock we realize that what we need is good, old-fashioned repentance, a change of mind, a re-thinking as well as a humble prayer for forgiveness for our past domestic and national sins and failures. With guilt and shame in our hearts we seek to look up into the eyes of our Lord and see not disappointment and anger with peoples but, as always, the tears of compassion for every individual.

Surely man was not meant for such a bitter struggle at either end of the pendulum. Did Christ die on the cross for the things we do to each other bearing His name? Naked before Him we are all equal, all responsible, all guilty. We have deliberately turned away from Him or refuse to see the vision of His face. Yet I feel that the common people I have spoken to everywhere are beginning to realize that after all they cannot do so very well without Him. The world is waiting. It is ready as it was in Jesus' time, as England was in Fox's time, not for a new organization, but for a new leadership and a new dedicated movement. I had hoped this moral leadership would come from England, but though the world looked to us, we did not come. My hope is that it will still come from America. She still has a great chance. Why not form a united world Society of Friends? We, too, still have a great opportunity.

AN ACTIVE PEACE

There is a spirit that delights to do no evil. There is a hope in this apparently hopeless world, but if there is one thing I have learned from relief work it is that before we rush off to do some heroic or romantic piece of relief work—some Christian deed—and before we try to put someone's else part of the world right let us see that we have put ourselves right; that our own families are right; that we have helped to solve some of the problems to which we were blind before in our own little communities.

We cannot be right with man unless we are first right with God—nor can we expect to find peace in the world or give it until we ourselves have found

that true peace of mind which comes only from a complete dedication; a complete loss of life in Christ and to the service of His kingdom. "We touch Him in life's throng and press," and heaven is all about us if we would but see it. Stab our spirits broad awake, Lord! Show us the way, and may Young Friends everywhere rise up and follow Thee.

QUAKERS ARE CONCERNED

This is your announcer speaking:

"Quakers Are Concerned — about what? Listen now as we present another in the series of Sunday Morning programs under the auspices of the Providence Society of Friends—you know them as Quakers. Do you know what they do?—who they are?"

"Here is Robert S. Burgess, a member of the Providence Society of Friends, who will introduce a guest and tell why—Quakers Are Concerned."

Such is the "scattering of Quaker Oats" by radio, at Providence, Rhode Island. Elsewhere?

THIS IS "NEXT" AMONG FRIENDS

The first postwar meeting of the Friends World Committee for Consultation will be held at Earlham College, Richmond, Indiana, from September 5 to 15. At this meeting Friends from many parts of the globe will consider together the common concerns of the world Society of Friends in the light of the contemporary world situation. Thus the world fellowship of Friends will become a physical reality again after the vicissitudes and tragedies of war. Friends who have long been isolated from the main stream of Quaker thought and work can rejoin that stream, and Friends in countries not directly touched by the war can be inspired and stimulated by the thinking and the examples of those who have lived through the experience of military occupation.

Many members of the Committee from foreign countries will spend several weeks or longer, before or after the September Conference, visiting Meetings in the United States. A few brief vignettes of some of these visiting Friends may be of interest by way of introduction.

Helene Monastier is often spoken of as the mother of the Swiss Yearly Meeting of Friends. She was clerk of this group from the time of its organization until 1945. She is gifted in the ministry, and has frequently visited all the Swiss groups as well as French Friends. She was an intimate friend of Pierre Ceresole, the founder of the International Voluntary Service for Peace, and is still actively connected with this

movement. She is a high school teacher, and is now working on a biography of Pierre Ceresole. She has a lively sense of humor, and is devoted to a large circle of individuals who come to her for guidance.

Edmond Privat is a professor of English literature at Neuchatel University in Switzerland, and is editor of the independent journal *L'Essor*. He is a personal friend of Gandhi, and it was after his visit to India that he came to speak in London, and became known to British Friends. He is actively interested in many kinds of progressive and humanitarian activities. He, with his wife, Yvonne Privat, gave great assistance to refugees during the war. He is a lecturer and writer, and is interested in world affairs. His wife will accompany him to the meeting of the World Committee.

Greta Stendahl was, until recently, clerk of Sweden Yearly Meeting. She is a teacher and has been very active in relief services throughout Europe. She is very much interested in the relationship of Quakerism to democracy, and is giving a series of lectures at Pendel Hill Summer School.

Heleen van Nieuwenhoven, the wife of an artist, and a student of oriental religions, is in charge of the Wider Quaker Fellowship activities of the Dutch Yearly Meeting, and is one of the staunch leaders of Dutch Quakerism.

SHIPS OF THE SPIRIT SAIL

A new and most challenging development in the International Student Program of the Service Committee is in connection with the State Department's project for exchange of students this summer between Europe and the United States. Two ships will make four round trips each during the summer months, carrying students from one continent to the other for study. A number of educational and youth organizations are sponsoring participants, and the Institute of International Education in New York is acting as coordinator of the administrative work.

The State Department has asked the Service Committee to assume full responsibility for the orientation program on the ships. This request was accompanied by a generous expression of confidence in the Committee, and assurance that it would have full freedom as to the content of the program. Since about nine hundred students will be making each trip, this is in every sense one of the A.F.S.C.'s largest, most significant opportunities. The project will be carried as part of the International Student Program, of which Burns Chalmers is director, while Philip Jacob has accepted responsibility for this particular enterprise.

CLOTHES TO PALESTINE

There has been a good response to the appeal for suits, trousers, overcoats, sweaters, shirts and underclothing for the boys at the Daniel and Emily Oliver Orphanages at Ras-el-Metn, Lebanese Republic, and the American Board is grateful for this help. The school will be opening in September, and due to the extreme emergency, it is hoped that a good supply of clothing can be shipped to Ras-el-Metn for use in the Fall. Therefore, Friends who can contribute good, strong clothes are requested to send them to the American Friends Service Committee Store Room at 23rd and Arch Streets, Philadelphia, Pennsylvania, marked for the Daniel and Emily Oliver Orphanages, not later than August 15. The need is very desperate, and contributions of clothing will be most gratefully received.

SUNDAY SCHOOL LESSON

(Continued from page 302)

ourselves when we pretend to know the answers to the other fellow's problem and lack the courage or intelligence to face our own. To see ourselves as others see us, or as we are, would indeed be a worthy gift.

So much of the distress of our world can be traced directly to this failure to be true to ourselves. Broken homes, sordidness in the business world, failure of attaining proper relations among nations, a general break down in trust follow when individuals, groups and nations are false to their ultimate best interests.

Lying, cheating, misrepresentation, all occur in individual lives and in society when self-deception takes place. Wasn't it through self-deception that Eve was finally led to perpetrate her disastrous deed in the Garden of Eden? Didn't she have visions of grandeur and self advancement (to be as the gods) when she took of the forbidden fruit? Didn't Cain picture himself as something other than what he was when he committed the first murder?

"To thine own self be true"—the Quaker would probably say it differently. He would probably urge us to "submit to that of God within us," or to let the "Inner Light" enlighten and direct our ways. It all adds up to about the same thing. Honesty with one's self, being true to one's self, begets honesty with others in the many relationships of life. "To thine own self be true."

Questions: 1. Does the essence of honesty have only to do with mortgages and the market place? 2. Is there a place for honesty in our political thinking? In our theological thinking? In our social thinking? In our Bible reading? In our prayers?

QUICKENING QUOTES

Gleaned from conversations and addresses in the Conference.

* * * *

This is probably the largest conference of Young Friends ever assembled. May it be equally as significant.

* * * *

One sometimes feels that God can take care of a universe, but he can't take care of *my* problem. He *can* take care of it.

* * * *

Jesus planted his life in the furrows of the world.

* * * *

Quakerism is nothing more or less than a radical application of Christianity.

* * * *

Don't resist when God is plowing deeply—when he sends his plowshare deep into your soul.

* * * *

We waste enough food in our homes and dining rooms to keep thousands of families fed in Central Europe.

* * * *

Quoting Kant, Young Friends were exhorted not to treat people as means, but as ends.

* * * *

From Joseph John Gurney, "Be the whole man to one thing at a time."

* * * *

The leading priority in life is for building the kingdom of God.

* * * *

Henry Cadbury was asked why he as a scholar, translating the New Testa-

ment, spent so much time for the Service Committee. He replied, "My work in Quaker relief is another way of translating the New Testament."

* * * *

We must be a movement rather than a monument.

* * * *

Like a symbol of our call and a sacrament of work, Thomas Kelly died washing dishes.

* * * *

The great lost and found department is in the realm of spiritual realities.

* * * *

We must send our roots deep into spiritual soil.

* * * *

Rural youth have often gone to the city and burned themselves out. It must be stopped.

* * * *

People who live in cities are participating in the dehumanizing of human beings (whew!).

* * * *

The small villages of Eastern Europe have been the source of recovery after wars.

* * * *

Not where I breathe, but where I love, I live.

* * * *

We must steer between two extremes which say with the optimist, "Progress is inevitable" or with the pessimist, "Progress is impossible."

* * * *

In a revision of Meister Eckhart, "They who try to live in the greater

life of tomorrow are always on the margins of excess."

* * * *

Jesus was not a "reformer." He planted a ferment which could not rest till it creates a kingdom on earth.

* * * *

A certain man planned in advance for this inscription to be placed on his tombstone, "Born a human being and died a retail grocer." No calling is greater than to be a retail grocer if that is where God wants you. One can be an apostle and a clerk in a multitude of ways.

* * * *

Emotional religion is like a racing engine. It will burn itself out if it isn't pulling a load.

(A particular Church of Christ) signifies a certain number of persons gathered by God's Spirit . . . unto the belief of the true principles and doctrines of the Christian Faith, who, through their hearts being united by the same truths, gather, meet and assemble together to wait upon God, to worship Him and to bear a joint testimony for the truth against error, suffering for the same. And so becoming, through this fellowship, as one family and household in certain respects, (they) do each of them watch over, teach, instruct and care for one another, according to their several measures and attainments.

ROBERT BARCLAY, 1648-1690
Apology

DARK VESPER

While lilacs spice the summer night and drug
The sleeping thrush and golden-throated lark,
I wake to hear the silver song again—
The whippoorwills are singing in the dark!

The night is huge and flows around the mind
As though all else were dreaming deep in sleep,
And this invading sense of timelessness
Were real, and all remembered ours to keep.

The whippoorwills are singing in the dark!
And they are here who early left the sun:
The young, the fair, the dearly loved and lost—
And time and death and day and night are one.

Dear Heart! I need your sober sense of life,
And tell me all the certain truths it boasts;
Lest I, beguiled, assume we are half gods
Who keep a small eternity of ghosts.

ARTHUR R. MACDOUGALL, JR.

THE PATRIARCH

His venerable beard
Is frosted by the years,
(Some eighty there have been.)

In his accustomed place
Of worship, he adheres
To conscience from within.

It matters not that he
Is deaf, his vision dim;
His spirit recreates

The darkness into light;
God's voice, distinct to him,
The silence permeates.

His countenance inspires
As much as sermon could
By mere serenity;

His reverie reveals
All that is understood
Of God's identity.

MARY BLACKBURN

Literature in Review

THE LUMINOUS TRAIL

BY RUFUS M. JONES
The Macmillan Co., \$2

This latest book by our beloved "Rufus," is one that many will use as devotional material. A devotional treatment of this little book of fourteen chapters will whet the reader's appetite for a more extensive and deeper study of the Saints and Protestant worthies. As one begins reading of *The Luminous Trail*, he recalls hearing Rufus Jones preach on "The Holy Family," that people become members of it by the luminous trail their lives make, and not merely certified by ecclesiastical process. Thus he calls forth out of the past the following saints and mystics: St. Paul, St. John, Clement of Alexandria, Hugh of St. Victor, St. Francis, St. Catherine of Sienna, Erasmus, Hans Denck, William Law, Horace Bushnell, and finally the moving account of his own son, Lowell Jones, who died at the age of eleven years.

This little book on the saints is different from most books of the type, as it does not analyze the saints, but points out the luminous paths their lives made in the world. For further treatment of these lives, one will gladly turn to Rufus Jones' earlier and more extensive works, *Studies in Mystical Religion*, *The Flowering of Mysticism*, etc.

ROBERT M. JONES

NEW WORLD PRIMER

BY JULIEN CORNELL

New Directions Books, New York, 1947
Price \$2; 174 pp.

That man after long search has found a way to destroy himself and seems likely to use it is the ruling fact of our lives in 1947. It is so new that few of us really grasp it, even if we have heard it so often since Hiroshima that we are already bored with it. Julien Cornell, a young New York lawyer of Quaker background with a reputation in the field of civil liberties, is one of those who do realize the fact and must wrestle with it instead of "fluffing off," in the collegiate phrase.

In this packed book of little more than a hundred pages of text he examines the illusions of peace through military might, nationalism, and sovereignty, and considers the "grand design" for peace, as seen by William Penn and Kant, and as thus far approached in the World Court, the League of Nations, and now in the United Nations. He concludes that a genuine world government is the only way to peace, or even survival, and discusses the form, functions, and practicality of such a government. A valuable appen-

dix includes the Covenant of the League of Nations, the Atlantic Charter, and the charter of the United Nations. There is a useful, short bibliography, but no index.

The author comes out with hope, spurred by a realistic sense of urgency, and not based on a doughy optimism. He sees world government as the necessary means toward peace, rather than an end. "There is no doubt that man's inner resources are equal to the task; the only question is whether he will have the courage, the wisdom and the strength to utilize for good, and not for evil, the powers with which he has been endowed. Nothing short of a revolution is needed, a revolution in moral principles and practices." (p. 110).

"Not in battleships or planes, not even in parliaments or treaties will peace be found, but in the hearts of men," he says. This, George Fox and many others have said before and are saying today. Julien Cornell offers a concrete discussion of ways and means in terms of world federation for which our own forty-eight states provide one precedent, making the book valuable for peace committees and in fact all Friends; as well as others who are or wish to be aware of today's and tomorrow's world.

DAVID K. BRUNER

.. Correspondence ..

FROM OUR READERS

THANKS FOR PARCELS

Editor, THE AMERICAN FRIEND:

So often in the past few months have I been asked to convey the gratitude of Germans in Solingen and Remscheid, where we have now been working for just over a year, to all the Quakers and friends in America who have sent help to them and by their loving support and interest enabled us to carry out our relief program that I feel it is important to convey this message to as wide a circle of Friends as possible.

That sacrifices have to be made by those in America who send food parcels, that many things which are sent to us here are difficult to obtain and that only through the generosity of Quakers and friends are we able to bring the help we do to the Germans of these towns, is understood and appreciated by a large number of our acquaintances. Nor is the material relief we supply valued purely for its own sake. The spirit of brotherliness and reconciliation which prompts people to send it from America is also recognized.

In times of stress, such as Europe is now passing through, the smallest gesture of love and friendship to the millions of suffering people in her bomb-

damaged cities is worth much more than Friends can possibly imagine. If it were not so we should be powerless to achieve anything, for in face of the tremendous need which exists here, for example, the material supplies we receive for distribution are but a drop in a mighty ocean. It is, however, encouraging to know that the helping hand which reaches out across the sea, which passes beyond frontiers, and which makes no difference between classes and creeds, but which seeks to meet need where need is greatest, can and does fulfil a reconciling and healing function even when it holds no material relief and is but a symbol of good will, sympathy and kindness. Were it not so our task, which is to bridge the gulf between the nations of the world, would be vain and fruitless.

ALEX BRYAN

RS/154 Friends Relief Section,
c/o 313 Mil. Gov. Det.
B.A.O.R.

RURAL ECUMENICITY

Three rural schools in different townships near Goshen Indiana, have recently been the subject for discussion and rivalry in near-by towns. The towns are recommending consolidation and bidding for the addition of these pupils into their own school systems, thereby to build up the school, enrollment and athletics. A Roman Catholic priest, one of the diocesan directors of the Catholic Rural Life Conference, discovered what was going on and went to a member of the Church of the Brethren to see what could be done to prevent the continuance of urbanization of these rural communities. Together they looked the situation over, and the priest said, "This is nothing to me personally (there were few if any Catholics involved), but a great many of these people are Brethren, and I hope you can do something about it. This has happened all over the country in thousands of communities, and when the school becomes urbanized, then the community is broken up and also becomes completely urbanized." As a result of this conference, plans are being made among the members of the Church of the Brethren to try to get a good consolidated school out in the country.

Harold Chance has two pamphlets for distribution in Meetings—One, *Peace Begins at Home*, which he is especially anxious to get into the hands of Quaker families with young children; the other, *Basis of a Spiritual Peace Ministry*, which would be useful for general distribution. They may be secured by writing the American Friends Service Committee, 20 South 12th Street, Philadelphia.

IN A LIGHTER VEIN

Off the Record, but in the Conference

The Quaker Mason-Dixon line runs North and South, following a mountain range.

* * * *

A Hindu proverb says that the reason women live longer than men is that when the death angel comes they put up an argument.

* * * *

There has been one erroneous revision of the Scriptures, "The Lord is my chauffeur, I shall not walk."

* * * *

From an English young Friend: We queue (stand in line) for many things. One time there was a queue of people in London, joined by a perennial "Queuer." "What are we queuing for?" she asked as she got in line. "It is a sale of *Tales of Hoffman*," was the answer. "And how do you cook them?", she queried.

* * * *

If you have time try this brain teaser which our cupped ear caught from a Young Friends' circle. It's a real problem and rightly stated. The answer? Mary is twenty. She is twice as old as Anne was when Mary was as old as Anne is now. How old is Anne? (If you can't work it, ask Anne).

WHO SAID THIS?

Puzzle—find the following quotations in the articles of this issue.

We have tried to express our laziness in a way subtly complimentary to ourselves by saying that "Friends do not proselytize." Well, we ought to proselytize. We ought to go forward as vigorously as did Fox and Barclay. In the first generation of the Quaker movement, Friends proselytized all the time.

* * * *

Whenever a tense situation develops, when danger surrounds one and difficulties of overpowering magnitude come upon one, "treat the situation with patience and wisdom." Facing the situation at the beginning of the past century, Joseph John Gurney's motto inscribed in one of his school books was, "Be a whole man to one thing at a time."

* * * *

Face God! Let the flood light of His pure, suffering love expose all the dishonesty and sham, the impurity and selfishness, the pride and prejudice and fear that infect you. Here, no relative admissions will suffice! Facing the cross, we realize that respectable misdoers like ourselves have crucified our Lord afresh. When we really face that suffering and forgiving Love of God in Christ, then the old, hard, self-righteous self begins to give way to a new

desire to let Him cleanse us, master and direct all of our lives. So it is that we begin to "receive the kingdom as a little child." We do not understand the mystery of atoning Love: we simply open our lives to it and let it release transforming energy in and through us.

* * * *

We cannot be right with man unless we are first right with God—nor can we expect to find peace in the world or give it until we ourselves have found that true peace of mind which comes only from a complete dedication; a complete loss of life in Christ and to the service of His kingdom. "We touch Him in life's throng and press," and heaven is all about us if we would but see it. Stab our spirits broad awake, Lord! Show us the way, and may Young Friends everywhere rise up and follow Thee.

* * * *

It is exactly what Paul says about Jesus. He, who was an "heir of God, denied himself and came in the form of a servant." Paul continues, "we are joint heirs with Jesus Christ." These words aren't any mystical terms used only in sermons and the liturgy of the church. They will determine whether we, as young Quakers, living in the midst of a powerful country accept the inheritance of our forebears and the principles of our faith so that once again there can be unity and joy and fellowship with other parts of the world.

* * * *

Young Friends returning home are not apt to urge that their own home Meeting adopt a different type of worship, but they are apt to show Friends that true Christian dedication makes a Christian different from a non-Christian.

Young Friends are doing herculean work at Ottumwa, Iowa, cleaning the mud and debris from homes that were flooded. The flood emergency administration has assigned work to them. Their work camp is a project of the American Friends Service Committee.

GOATS TO THE RIGHT!

Most of the twenty-five goats recently sent to Constance, Germany, by the Brethren Service Committee, Protestant agency, went to needy Roman Catholic families. The goats, valued for the milk they supply, were distributed on the basis of need, without regard to religion. The majority of the population of Constance are Catholics. Seventy-five more goats will be sent soon. The Swiss Protestant Relief Committee will launch an appeal to Swiss farmers for goats for destitute families in Germany.

GLEANED FROM THE "FRIEND" (LONDON)

Quotations from Hugh Stafford on "Toleration."

C. S. Lewis has pointed out, that the devil sends opposite sins in pairs into the world, so that, in our effort to escape one, we fall into the other. In the matter of toleration, the two extremes are bigotry and indifference.

The enthusiast sees an aspect of truth which seems to him both obvious and valuable, and he sets out to convert the world. But to his surprise and chagrin he finds that other people are deaf to his message and will not accept his truth. What is the matter with them? Are they imbecile or deliberately wicked? He goes on, getting more and more exasperated until at last the truth which was to have united men in fellowship becomes a dividing sword.

A communist recently said, "Every Christian should be a communist." That is bidding us pour a gallon into a pint measure. The real statement is "Every communist should be a Christian."

It is the combination of courage and humility which gives to the saints their power and inspiration. A saint holds to the truth in his soul with unflinching courage. But in his outward expression of the truth he is gentle, not self-assertive. He makes great allowances for other people, none for himself. His one aim is that God's will, not his own will, shall prevail, and he realizes that God fulfils Himself in many ways and through many different and in differing people. In fact, he displays the Christian virtue of toleration.

BIRTHS

ANDERSON — To Rex and Barbara Bogue Anderson on March 14, a son, Brent, in Richmond, Indiana.

BESHEARS — To Mansfield, Jr., and Charlotte Beshears, a daughter, Bonnie, on June 19. The parents are members of 57th Street Meeting, Chicago.

CODY—To James and Rachel Cody, a daughter, Marcia Kay, on February 6, in Indianapolis.

PIERDOS—To Emil and Dorothy Brown Pierdos in Indianapolis, a daughter, Patricia Ann, on June 1.

MARRIAGES

BROWN-DEBOER—Thelma DeBoer to Robert E. Brown in the First Friends meetinghouse on June 15, with Herbert Huffman officiating.

BROWN-MUSHRUSH—Kathryn Mushrush to Calphus Brown on June 14, in the First Friends meetinghouse, Indianapolis, Indiana, with Herbert Huffman officiating.

EIKENBERRY-MCKINSTRAY — Martha Jane McKinstry to Seth Eikenberry at Indianapolis, Indiana, on June 8.

HADLEY-THOMPSON — Shirley Arlene, daughter of Mr. and Mrs. Henry C. Thompson, to James Harold Hadley,

son of J. Perry Hadley, Burr Oak, Kansas, on July 19, at Braintree, Massachusetts, Leslie H. Barrett officiating.

MENDENHALL-MENDENHALL—Elma M. Mendenhall of Westfield, Indiana, to Glenn E. Mendenhall of Peoria, Illinois, at the home of the groom in Peoria, on July 12, with Orval H. Cox, Marshalltown, Iowa, officiating.

MULFORD-LANEY—Gertrude Laney to Stewart F. Mulford on June 29, at the First Friends meetinghouse in Indianapolis, after the manner of Friends.

PARTINGTON-SYKES — Dawn Olive Sykes, daughter of Mr. and Mrs. Glenn Sykes, to Carl Ralph Partington, son of Eliezer and Flora H. Partington of Leesburg, Ohio, on July 5, at Brunswick, Georgia.

THOMPSON-PATTEN—Esther Patten of Plainfield, Indiana, to George Thompson of Danville, at the Plainfield Friends church, with Milo Hinckle officiating.

TROUT-HILL — Eleanor Louise Hill, daughter of Frank and Mabel Hill, to Morris E. Trout, son of Cecil and Jennie Trout, members of the Center Monthly Meeting near Newton, Iowa, at the home of the bride's parents on June 18, with Charles A. Beals officiating.

WILSON-JOHNSON — Vivian Johnson to Maurice Wilson on June 3, in Indianapolis, Herbert Huffman officiating.

SMITH-KELSEY—Virginia Binns Kelsey to Richard Smith on June 8, at First Friends Church, Indianapolis, with Herbert Huffman officiating.

DEATHS

JAY—Edwin Sleeper Jay on July 11, at Richmond, Indiana. He was the son of Allen and Martha Anne Sleeper Jay, and was born near Lafayette, Indiana, in 1863. After some years spent in North Carolina, where his father was called to advise with Friends in southern states, the family went to Providence, Rhode Island, where his early education was received in the boarding school now called Moses Brown. His father and mother became superintendent and matron of Earlham in 1881, where Edwin Jay continued his education. He was united in marriage with Evangeline Moore of Richmond and after seven years of pioneer life in Iowa they returned to Richmond. In 1942, they celebrated their golden wedding anniversary. Surviving are the widow; one daughter, Esther Brown; two sons, Allen, Jr., of Richmond, and Willard of Detroit; nine grandchildren; and three great grandchildren. He was a charter member of West Richmond Friends Meeting and had served as an elder since in the nineties. Memorial services were held at the meetinghouse with R. Furnas Trueblood and William Berry in charge.

MINARD—Walter W. Minard on June 26, aged seventy-eight years, at Poplar Ridge, New York. He was the son of Hiram and Eliza Birdsall Minard. He was united in marriage with Susan Corey and four children were born to them. Following her death he was later married to Caroline E. Underhill. He was a lifelong Friend and trustee of

Poplar Ridge Meeting. Besides the widow, he leaves two daughters, Anna Lord of Auburn, New York, and Alice Hartwig of Yonkers, New York; one son, Clarence W., of Omaha, Nebraska; six grandchildren and four great grandchildren. Services were conducted by Floyd Morris, his pastor.

SANDERS — Luella Cox Sanders on July 13, at Montezuma, Indiana. She was born near Coloma, Indiana, in 1858, the daughter of John and Mahalah Morris Cox. She was united in marriage with Jesse Sanders and they were active members of the Friends Meeting in Coloma and later in Bloomingdale. Since the death of her husband she has made her home with her daughter, Jennie Bowman, Montezuma. Services were held at Coloma, Indiana, with Edward M. Woodward officiating.

SNIPES—Elizabeth Snipes, on July 8, at her home in Plainfield, Indiana. She was the oldest resident of Plainfield and of the Meeting there. She formerly lived in the West where her husband, Jesse Snipes, preceded her in death. Survivors include a daughter, Nora Boyd, of Plainfield, and five grandchildren.

STEDDOM—Rachel C. Steddom, daughter of John F. and Sarah J. Steddom, on July 4, at Pasadena, aged eighty-one years. At the age of thirteen she moved with her family from Warren County, Ohio, to a farm near Oskaloosa, Iowa, where she resided until going to California in 1920. She was a birthright and intensely concerned Friend. Surviving are one brother, Samuel J. of Granger, Iowa, and many nieces and nephews. Interment was in Friends' cemetery at Oskaloosa.

VACATIONING IN ARIZONA?

Sunset Point, small, year-round guest ranch near Tucson, Arizona, offers the best in comfortable, modern accommodations, home cooking, restful atmosphere, and magnificent scenery. Altitude 4,500 feet. Write Alice Shoemaker, Oracle, Arizona.

FARM FOR SALE

The A. H. Frazer 115½ acre farm—one and a half miles north of Penn College, Oskaloosa, Iowa. Write Box 11, AMERICAN FRIEND.

HAYDEN'S WHEAT GERM is available again. Quakers who want to quicken their step can secure 3 packages for \$1.00 postpaid (\$1.15 west of Mississippi and in Florida). Mail check to Perry Hayden, President Dynamic Kernels Foundation, Dept. A. F., Tecumseh, Michigan.

THE WHITTIER

More than a modern Hotel . . .

A HOUSE OF FRIENDLY SERVICE

Banquets Carefully Arranged

EVAN B. WHITACRE, Manager
15th & Cherry Sts., Philadelphia 2, Pa.

STABILITY—SAFETY—SECURITY



PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Established 1799

The ultimate end of education is well trained minds and dedicated spirits. Growth toward such an objective depends in large measure upon environment, and presupposes homes and schools where there is a stimulating intellectual atmosphere and a spiritual frame of reference for all of life's activities.

For information about the educational program at Westtown School, address

JAMES F. WALKER, Principal, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN

Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washienaw Ave., beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washienaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7966.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thorawall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m., Thursday 6:30 p.m. Supper: Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—111th Sacramento—get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanson Meeting of Friends, Maple and Greenleaf, Evanson. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanson, Illinois. Telephone Greenleaf 3726.

57th Street Meeting, at 1174 East 57th Street, a United Meeting. Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:00 p.m. supper) every first Friday. Larry Miller, secretary, 5748 Kimbark Ave., Butterfield 9384.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:00 to 11:00.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Jal556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00

a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 257M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Symamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meet-

THE AMERICAN FRIEND

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Parshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

James R. Furbay.....Des Moines, Iowa
Dorothy Lloyd Gilbert.....Guilford College,
North Carolina
Ashton M. Otis.....Whittier, California

Subscription Price \$2.00 per Year
Three Years \$5.00
Single Copies, 10 Cents
Foreign, 75 Cents Extra

Advertising in the Local Meeting Directory,
5 Cents per line per issue. Other Advertising
rates given on application.

Make all checks and money orders payable to
Business Department

THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with
the Editorial management of the paper to

EDITOR, AMERICAN FRIEND
Richmond, Indiana

ing for Worship First-days at 11 a.m. First-
day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and
Washington Ave. Unprogrammed Meeting.
8:30 a.m.; Church School, 9:30 a.m.; Morning
Worship, 10:30 a.m.; Christian Endeavors and
Groups, 7:30 p.m. Office address, 310 E. Phila-
delphia St. W. Roy Ware, Clerk; O. Herschel
Folger, Minister. Phone 43-467.

GEORGE SCHOOL

Enrollment of
Friends' Children

|||
A FRIENDS
COEDUCATIONAL
BOARDING SCHOOL
|||

All expected vacancies for next year were filled on
Fourth Month 1st. Friends' applications for the First
and Second Classes (9th and 10th grades) received since
that time are given precedence on the waiting list.

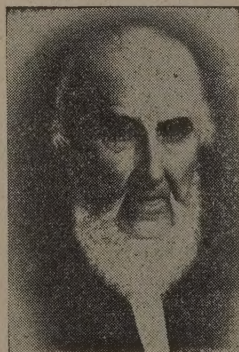
The Scholarship Committee can still consider applica-
tions for reduction in tuition if placed promptly.

For a catalogue and application blanks address:

GEORGE A. WALTON, Principal, Box 351, George School, Pa.

WHITTIER COLLEGE

The Quaker College
In Southern California



John Greenleaf Whittier

- Liberal Arts
- Pre-professional Curricula
- Training for Christian Service

For Bulletin, Address:

The Registrar

WHITTIER COLLEGE, Whittier, California